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PROCEEDINGS AND PAPERS.

GENERAL MEETING, held in the Society's Apartments, William-street, Kilkenny, on Wednesday, July 4th, 1860.

THE VERY REV. THE DEAN OF OSSORY, President of the Society, in the Chair.

The following new Members were elected:—

The Right Hon. Lord Carew, Lieutenant of the county of Wexford, Castleboro', Clonroche; Sir James Power, Bart., D. L., J. P., Edermine, Enniscorthy; the Rev. Nicholas Devereux, D. D., Ballyrankin House, Ferns; John Richards, Esq., J. P., Macmine Castle, Enniscorthy; W. K. Farmar, Esq., J. P., Bloomfield, Enniscorthy; John Cullen, Esq., Enniscorthy; and Hercules Ellis, Esq., Barrister-at-law, 15, Granby-row, Dublin: proposed by George C. Roberts, Esq.

John C. Deane, Esq., Sydney-place, Onslow-square, Brompton, London: proposed by the Rev. James Graves.

Richard Creed, Esq., Cloyne House, Cloyne, county of Cork: proposed by the Rev. S. O'Halloran.

Patrick Tobin, Esq., 17, Merchant's-quay, Dublin: proposed by John G. A. Prim, Esq.

The following presentations were received, and thanks voted to the donors:—

By the Norfolk and Norwich Archæological Society: their "Original Papers," vol. vi. Part I.

By the Publisher: "The Gentleman's Magazine," for May and June, 1860.

By the Publisher: "The Dublin Builder," vol. i., and Nos. 17 and 18.

By the Publisher: "The Builder," Nos. 899-906, both inclusive.

By G. H. Lowe, Esq.: a gun money half-crown of James II. (March, 1690).

Mr. Graves remarked that he had a correction to make with regard to the coins described at page 46, *supra*. The London groat given by Mr. Barton was of Edward III., as was also that given by Mr. Graves himself. That given by the Rev. Thomas Green was a groat of Edward IV.

The Secretary said he had received the following observations relative to a passage in Mr. Fitzgerald's notice of the "Duivin Deglain," pp. 51-53, *supra*. As the writer was one of the highest living authorities on the question of seals, he thought it well to place his opinion on record:—

"The duivhin, I have no doubt, is a moiety of a stone-mould for small pendant objects of metal; but being only the reverse, it is puzzling to say what they were—I don't think crucifixes. Is it not a pity to let Mr. Gillespie's assumptions mar the sound criticism and discernment of your 'Journal,' which has done so much to relieve us from the purely-speculative and bold-conjectural style of handling archæological facts? It is mere darkening of knowledge to affirm that there exist 'several ecclesiastical seals somewhat similar.'"

The Secretary announced that steps had been taken by the Committee to free Jerpoint Abbey from some of the encroachments which disfigured it, and also to take down a wall that blocked up the nave of the building. This wall had formed part of an alteration in the structure, made with the object of converting the abbey into a private dwelling house, shortly after its suppression as a monastic institution. Although it thus illustrated the comparatively modern history of the abbey, and as such had been spared when the Society was repairing that ancient building some years since; still, as it obstructed the view of the architectural beauties of the nave so much, it was deemed proper now to remove it. Mr. Blake, of Ballinamona, a Member of the Committee, had kindly undertaken to superintend the carrying out of the work.

The Rev. James Graves stated, that he was happy to report the progress of a good work with regard to the tomb of the Fitzpatrick family in the Abbey of Fertagh. This tomb, erected to John Fitzpatrick, and his son Bernard first Baron of Upper Ossory, *temp.* Henry VIII., bore the effigies of a knight in armour, and of a lady wearing the horned head-dress and long kirtle usual on Irish monuments of that period. It had been much dilapidated within a recent period; and, from the unclosed state of the ruins, was subject to daily injury. However, during the past spring, at the suggestion of the rector of the parish, the Rev. Thomas Uniacke Townsend, funds were supplied by the munificence of John Wilson Fitzpatrick, Esq.; and not only was the monument restored as far as

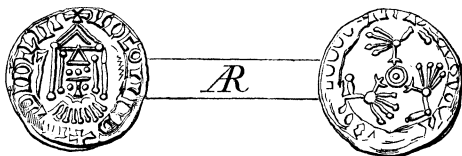
possible, but the ruins were also enclosed, and an iron gate erected, to exclude mischievous intruders. The conduct of Mr. Fitzpatrick in the matter, afforded a good example to our resident gentry; and the Rev. Mr. Townsend deserves much credit for his part in the transaction.

Captain Edward Hoare presented to the Society an engraving of a Hiberno-Danish coin in his collection, accompanied by the following observations:—

“In a former number of the ‘Journal’ of the Kilkenny, and South-East of Ireland Archæological Society (vol. iii., First Series, pp. 179, 180), I had much pleasure in affording an example of a very interesting Hiberno-Danish coin, the reverse of which is evidently imitated from a penny of Henry the First, of England; and at the same time, also, of then presenting a woodcut of the coin, for the acceptance of the Society.

“I have now the increased pleasure of producing a second example of a similar kind, and, also, of again offering an engraving of another unpublished Hiberno-Danish coin, for illustration in the ‘Journal.’ The coin, which is now in my cabinet, is of a somewhat earlier period than the former one, though not very much so; and the obverse is evidently imitated from the well-known canopy-type penny of William the Conqueror, of England, as represented in Hawkins, ‘On the Silver Coins of England,’ Plate. xviii., No. 236.

“This coin, as will be seen by the accompanying figure, is, like most



other Hiberno-Danish coins, with its legends on each side, as yet unknown and mysterious; and therefore I am unable to appropriate it with certainty to any particular personage of those enterprising and roving sea-kings. It weighs 14 grains. The fact, however, of these Hiberno-Danish coins having been copied and imitated from contemporary English coins, is of much interest, and shows that the intercourse and communication between each country was frequent at the time, and the moneys known to each other; perhaps, also, there may have been some connexion between the engravers of the coins, though of this there is hardly any evidence, even as represented in the coins themselves. I regret I am unable to afford any particulars regarding the discovery of this coin. I purchased it in May, 1859, at the sale, at Sotheby's, in London, of the well-known and extensive collection of the coins and medals of the late Rev. Joseph William Martin, Rector of Keston, in Kent, where it formed part of lot 511 of that sale catalogue, among other Hiberno-Danish coins.

“As I considered this coin of much interest, and most probably very useful to future Hiberno-Danish numismatists and writers on the subject, I have only felt it my duty to place it on record in the Proceedings of the Society.”

Dr. R. R. Madden, to whom, by the permission of the Rev. James Mease, the curious document presented by the latter gentleman at the May meeting of the Society had been submitted for his opinion as to its authenticity, contributed the following paper, giving his reasons for supposing it to be in part a forgery. The paper was accompanied by a photograph of the hand-writing and signature of Lord Edward Fitzgerald, and of the signature of J. Napper Tandy, neither of which bore much likeness to the signatures of these individuals on the document presented by Mr. Mease:—

“In *re* document purporting to be an original certificate of appointment of Theobald Wolfe Tone to the rank of general of division in the forces of the United Irishmen, signed, J. N. Tandy, and countersigned Fitzgerald—the latter name preceded by some remains of an initial, possibly, of an E.

“This document, if authentic, would be of some importance; and even if spurious, would be not without value, if the date of the forgery of the names affixed to it could be shown to be anterior to Tone’s trial, the proceedings in Parliament on the attainder of Lord Edward Fitzgerald, or the later trial of James Napper Tandy, in Dublin,—inasmuch as the fabrication of such a treasonable document might have been made with a view to production in evidence of guilt of one or other of the parties named therein on the occasion of either of the trials, or of the parliamentary proceedings above referred to. I have, therefore (duly considering its importance), taken a good deal of trouble to put myself in a position of judging of the genuineness or spuriousness of this document. I have felt much difficulty in coming to a conclusion; and it is only by bringing together all the concurrent circumstances that tend, in one direction, to give a preponderance to the evidence that bears on the subject of inquiry, that I have been able to come to a conclusion. There is, certainly, no single fact in connexion with the names to this document, the purport of it, or the purpose that may be presumed of its being perfected, that would enable me to pronounce an opinion on the authenticity of this document. The weight of evidence, and those concurring circumstances, in numerous particulars, in connexion with my inquiries, have led me to the conclusion, that this document is a spurious one; and that the two names affixed to it, purporting to be those of Lord Edward Fitzgerald, and of James Napper Tandy, are forgeries. I would observe, the printed parchment form of certificate is certainly an impression from the plate of the genuine form of certificate of the Society of United Irishmen of Dublin, and is an exact fac-simile of the form of certificate of the Society of United Irishmen of Belfast, with the exception of the word Belfast being substituted for that of Dublin. The admirably engraved device of the harp on both certificates is the same, and the motto surrounding it—‘It is new strung, and shall be heard.’ Of this fact, I can speak with confidence, having compared the certificate in question with others of whose genuineness I have a certainty. But an important document of this kind, if authentic, ought to be dated. The document in question is not dated, although there is a printed line in the certificate where the date ought to be written in when the document

was perfected and issued. I have seen no genuine certificate of either of the Societies of United Irishmen that was not dated.

"There is another matter to be observed with respect to the document in question—the counterfoil has not been filled in, nor cut off in a zig-zag way of separation from the certificate form; as, in all genuine certificates of this kind that I have seen, the counterfoils are so filled in and cut.

"2. The number of the certificate in question is 70,000. The certificate purports to be of the Society of United Irishmen of Dublin, and consequently we are to suppose that 70,000 Dublin men, or people in Dublin, had been enrolled in the Society. This could not have been the case. In a publication now before me, entitled, 'Population Tables of the 19 Parishes and two Deaneries of the City of Dublin, A. D. 1798,' from an actual survey taken by the Rev. James Whitelaw, and republished by him in 1805, I find the total population, in 1798, set down at 172,091, exclusive of the garrison, hospitals, and Trinity College inmates. Now, of this population, the number of males constituted 81,300, and the number of females 90,792. It may be taken for granted, that of the 81,300 males, estimating children under sixteen, aged men over sixty, sick and maimed, or otherwise incapacitated for fighting, the actual number of men fit to bear arms, or to be enrolled in the lists of men able and ready to fight, could not exceed, in round numbers, 25,000 men; yet the certificate bears the number of 70,000, representing, as it may be presumed to do, so many Dublin United Irishmen, or United Irishmen of the Dublin Society.

"3. The want of a date to this document involves the question of its authenticity in great difficulty, and makes many inquiries necessary, with a view to ascertaining, if possible, the time of its origin, and the place where it was drawn up. Now, James Napper Tandy had certainly no personal communication with Lord Edward Fitzgerald, *in Ireland*, from the latter part of the year 1793. J. N. Tandy was arrested, on a charge of distributing a seditious paper, the 14th March, 1793. Bills were found against him at the assizes in Dundalk, on charges of treason, as well as of seditious libel, the 20th March, 1793; and hereupon Tandy fled from Ireland, and never returned to it *while Lord Edward was in existence*. Tandy proceeded to America, and fixed his abode at Wilmington, in the State of Pennsylvania. But previously to Tone's arrival in America, and taking up his abode in the above-mentioned town, Wilmington, in August, 1795, Tandy had taken his departure for France. He must have been in France (most probably in one of the southern provinces) in 1796, when O'Connor and Lord Edward Fitzgerald were on their secret mission to the French Government, and had a conference with General Roche. This is the only period at which such a document could have been prepared and perfected, supposing that Lord E. Fitzgerald and Tandy then met, of which, however, we have no information. But Tone was not then in France, and at that period had never been in communication with Lord Edward or A. O'Connor, though he had been known in Ireland to Tandy.

"It may be said this document was in the possession of Tone when he left Ireland, in July, 1795. To that, I answer, Tandy could not have signed it in Ireland, for he had not been there from 1793; and Lord Edward could not have then signed it, for he was not a member of the Society of United Irishmen till the year 1796. That Tone could have no such

document in his possession when he left Ireland (7th or 8th August, 1795), or while he was in America, is certain from his own statement in his diaries. Therein he tells us, that, in the month of August, 1795, when he opened his mission to the French Minister at Philadelphia, M. Adet, he carried with him, in proof of the functions assigned to him by certain leaders of the Society of United Irishmen, of a representative of the Irish nation—'such credentials as he had brought with him, which were two votes of thanks from the Catholics, and his certificate of admission into the Belfast Volunteers, engrossed on vellum, and signed by the chairmen and secretaries.'—See 'Tone's Memoirs,' also the second series of Madden's 'Lives and Times of United Irishmen,' page 31. Under date 16th of February, 1796, an entry in Tone's diary informs us of his recent arrival from America, in Paris. On the above-mentioned day he met at the Foreign Office an old Irish employé, named Madgett, who asked Tone 'did he bring any credentials from Ireland,' when Tone replied, as to credentials, the only one he had 'he had shown to Adet in Philadelphia.'

"In July, 1797, Dr. Macnevin was sent to France on a secret mission to the French Government, but he had no communication with Tone, nor Tone with him. There is no account in Tone's diary of any intercourse or interview with J. N. Tandy in France previous to February, 1798, and then he refers to Tandy in disparaging terms. Speaking of Irish refugees in Paris, he says, 'We all do very well, except Napper Tandy, who is not behaving correctly.' Tone adds, that Tandy and the priest Quigley had been 'caballing against him;' that Tandy and Quigley had summoned a meeting of Irish refugees, at which Tone and Lewins were to be arraigned; and that when he, Tone, presented himself at the meeting, it appeared all thoughts of charges against him were abandoned. Tone says: '*In consequence of this manœuvre, I have had no communication with Tandy.*'

"I think this statement of Tone's opinion of Tandy, and of estrangement early in February, 1798, shows evidently how improbable it was that subsequently to this period, when the expedition under Hardy, against Ireland, was preparing at Brest, in July, 1798, Tone should have had any communication with Tandy, or any necessity for the document in question from him. The first time Tone was in communication with Buonaparte, the latter spoke of a certain Irishman in Paris, 'un ancien militaire,' a gentleman, moreover, 'tres riche.' This ancien militaire of a Dublin volunteer corps obtained a commission in the French service, and eventually, in the autumn of 1798, the grade of a general of division. The end of May, 1798, the expedition under Humbert, for Ireland, was dispatched, which Mr. Tone and other Irish refugees accompanied. The 20th September, 1798, the small Brest expedition under General Hardy put to sea. T. W. Tone accompanied that expedition. A fast-sailing vessel, the Anacreon, connected with the above-mentioned expedition, a few days previously had been dispatched from Brest for the west coast of Ireland. This vessel reached the island of Rathlin. Here, Tandy, with the other Irish refugees who were on board, landed, and spread some proclamations; but, hearing of Humbert's defeat, immediately embarked, and steered for Norway, where the Irish refugees landed, and proceeded to Holland. There Tandy and others were delivered up to the English Government, sent to England,

and thence to Ireland, and were tried there, but their *acquittal* was permitted by the Government. Tandy got back to France, and died at Bordeaux, 24th August, 1803.

"T. W. Tone was captured, sent to Dublin, tried, convicted, and put an end to his life. He died 19th November, 1798.

"His brother Matthew was captured, tried, convicted, and was executed on the 29th of September preceding.

"Before any of the vessels of Hardy's expedition, or the expedition under Humbert sailed from Brest, Lord E. Fitzgerald was not in existence. He died on the 4th of June, 1798.

"Fourthly, and lastly, I have to notice the signatures to the document in question—those of James N. Tandy and Fitzgerald; and to express my opinion that they are both forgeries. I have taken a great deal of trouble to obtain authentic signatures of both, for the purpose of comparing with those of the document. The signature of Lord Edward, on which I place most reliance, having a perfect knowledge of its history, is that which I send you a photograph of; it is a presentation book autograph to Lord Edward's godson, Mr. Joly (from whose son I had the use of it), given by Lord Edward, while in concealment in his house, in the month of April, 1798.

"The signature of Tandy, of which I send you a tracing, I procured from the solicitor of the Dublin corporation, who has charge of all archives connected with accounts. This signature is to a pipe-water account, as a member of committee, i. e. of examiners of accounts, in 1782. Further, I have to refer you for a fac-simile of a signature of Lord Edward Fitzgerald, prefixed to the 'Life and Death of Lord Edward Fitzgerald,' by Moore. In the photograph I send for your inspection, above the autograph, you will observe, there is a fac-simile of a miniature likeness of his lordship, set in a valuable snuff-box given by Lord Edward Fitzgerald to Mr. Joly."

Dr. Elliott, Waterford, presented to the Society copies of two curious original documents. One was a petition presented by the Roman Catholic inhabitants of Waterford to the corporation of that city, about 150 years ago, with a view of removing a prejudice excited by the re-erection of one of the four Roman Catholic chapels there, which had been suppressed after the defeat of the Jacobite party, in 1690. This document was highly characteristic of the times and people—of their relative civic, social, and political, as well as religious positions, about a century and a half ago. Dr. Elliot obtained it from Mr. John Harris, formerly mayor of Waterford; but the original, from which Mr. Harris made his copy, was no longer preserved amongst the muniments of the corporation. The other document was an Irish elegy on Robert Elliott, the great grandfather of its presenter, and which he sent as he considered it desirable to preserve the compositions of the later Irish poets of Iverk. The music, which was on the original manuscript, was also copied for the Society by Dr. Elliott. It was a simple plaintive air.

"The humble Petition and Remonstrance of y^e Roman Catholique Inhabitants of this city.

"To the Worshipful the May^r, Recorder, Aldermen, and Common Councill of Waterford, Humbly sheweth,

"That yo^r Petitioners, finding that by y^e promotion of som particulars, a considerable number of the Aldermen and Councill have been excited to prosecute your Petitioners, in order to hinder them from the convenient and accustomed exercise of their religion in the City, have with strictness and great concern of mind examined what should be the cause thereof, and what misbehaviour of their's has raised that unkindness and severity in their neighbours against them, now after half a score years elapsed, that was not practised heretofore, not even in the heat of their resentments upon account of y^e late unhappy revolutions. That yo^r Petition^{rs} doe understand the only cause to be the setting up or building of y^e Chapple whereof they make use at present. Wherefore yo^r Petition^{rs} doe humbly pray the liberty of laying before yo^r Worships what they hope may excuse their attempting to build the said Chapple, and make appeare that there is no inconveniency to the City or Govern^t thereby. But rather less than ever before, which they hope will remove the concepts or displeasure, at least, of the moderate Persons to whom this Chapple is represented an extraordinary nuisance. In the first place, they humbly offer it to yo^r consideration that there have been, in the time of King Charles the Second, to which the articles of Limerick doe referr, foure Chapples in this City. That in conformity to their Protestant neighbours they have reduced the same to one Chapple, in a bye streete of the City. That the said Chapple, happening to be exposed to the Collector's, and after to Captⁿ Harrison's house, and being so ruinous that some part of it fell, wounded some, and like to kill others, yo^r Petitioners held it so far from giving offence, that they expected it might be rather grateful to the City to provide themselves, in a bye corner or lane, as they did, and in a place where there was such a dunghill, and so much durt and nastyness, that it was presented at a Quarter Sessions some time past for a nuisance. Whereupon yo^r Petition^{rs} were induced to make up the present Chapple, partly by the Proprietor of the ground, who, being one of the Congregation, gave the same freely, at a yearly rent, for the common convenience of the Inhabitants; partly that it was upon the wall of one of the foure Chapples in King Charles y^e Second's time; and chiefly that it was in a remote corner, soe as not exposed to any Protestant family; or to the view of the Right Reverend Lord Bishop or y^e Protestant cleargy, or to y^r Worships in yo^r accustomed walks or stations. That the inconveniency heretofore practised by the coming in of the Country men hath been redressed, and will be more hereafter, for that two of the Congregation are appointed every Sabbath day at y^e door of the Chapple to keep them out, soe, few or none of them do now come in, but doe tarry abroad in the little Cabbin house Chapple made for themselves. That the better to please the Protestant cleargy and Govern^t, there is that course taken that the doore of this Chapple is shut up, and all service ended, by the time they go to church on y^e Sabbath. That having thus far endeavoured to conform themselves to the pleasure of their Protestant neighbours, and not imagining that

they would have taken offence, whatever one or a few private persons may doe on some private peeke to some particular, they tooke into consideration the solemn articles of Limerick, whereof his Ma^{tie} and Govern^t have been always very tender and carefull to keep them inviolable, and were confirmed by Act of Parliament. That it is one of the express articles that all the Roman Catholiques, not only those adjudged within them, but all the kingdom over, shall enjoy such privileges in the exercise of their Religion as they did enjoy in the reign of King Charles the Second. And that they are to be preserved from any disturbance upon account of their religion. The clause of the Article is hereto annexed, which they pray may be perused. That they always hoped that his Ma^{tie} and Govern^t, who were graciously pleased to allow them the exercise of their Religion, doe intend the same to be with some decency and conveniency, as it was in King Charles' time. That if forced to goe out of gates, there is no house or Chapple but such as are too narrow for their own parishioners, nor can the old, sickly, gouty, or decrepitt go thither, who cannot be served at theyr houses; the number of the cleargy who heretofore might have been spared to serve particulars being reduced to the respective Parish Priests since y^e banishment of the Regulars. That in Dublin, under the eye of the Government, they have divers Chapples in the Citty, and are graciously permitted. That Corck is no presedent, for there are no Romans within that Citty but doe live in the suburbs, which are there, and in other Cittys, as convenient for y^e inhabitants, and neare as good as the very Cittys. Whereas, here there are no such suburbs, and such as are, they are so remote, and beyond such a height, that the old, weak, and decrepitt cannot frequent thither. That experience shews no Turbulency, Riott, or disorder did ever happen or arise in the Citty by reason of any Chapple, when they were more numerous; and, therefore, much less reason for supposing any such at this time that God and his Ma^{tie} were pleased to send us peace and quietness, and y^e memory of past injuries is almost effaced, and partly expiated these ten years past by som punishment on the offenders.

“The Premises considered,

“It is humbly prayed, that as a matter in itself inoffensive to the Protestant Inhabitants, and suitable in that liberty of conscience the Govern^t is pleased to allow them, and as suitable to the saide Articles, whereof his Ma^{tie} and Govern^t have been always regardfull, not mentioning the article of this Citty, of Liberty and Property, granted by his Ma^{tie} on his Royall Person, that they may not be hindered from the exercise of their religion with some conveniency whilst they behave themselves as dutifull subjects, and without offence to y^e Govern^t, and they will Pray.

“[Endorsed] The humble Petition and Remonstrance of y^e Roman Catholique Inhabitants of this Citty.

“LIMERICK ARTICLES.

“Articles agreed upon y^e 3^d day of October, 1692, between y^e Right Hon^{ble} Sir Charles Porter, Kn^t, and Charles Coningsby, Esq^r, Lords Justices of Ireland, and his Excellency Baron de Ginkle, Lieut.-General and Commander in Chief of the English Army, of the one part, and my Lord Lucan, &c.

"Imp. That the Roman Catholiques of this Kingdom shall enjoy such privileges, in y^e exercise of theyr religion, as they did in the reign of King Charles the 2nd; and they^r Ma^{ties}, as soon as their affairs will permit them to summon a Parliament in this Kingdom, will endeavor to procure y^e Roman Catholiques such farther security in that particular as may preserve them from any further disturbance upon accompt of their said Religion, &c.

"CHARLES PORTER,

"THO^s CONINGSBY,

"BARON DE GINKLE.

"GRAMORE,

"H. MACKAY,

"J. TOLMACHE.

"Confirmed by y^e late Act of Parliament."

Verses in fav^r of Mr. Rob^t Elliott of Clonmore.



Droicte ort a fuaire fír ir uairle fír brioimhar cáil
na ndéighfírt déarcach trúaighbach a muar éion don peapla ir
fearr
tan féile ab éréuchta rúaité a nduaghar o croisidhe go enám.
ir a tteaghlach gléúrta clúanach beó búain gaothilge croichna
um déaig.

Ir fada me ár do éuairirg an cuaran a tlebh go hárb.
ir andéoirgh mo lébhar cúairde eugh rúabhar mo glaoó coir
traighe

ón traio ghlan fíor éarpt úaral ir búan teirp agcleim go breagh
ir a Roibeart cluanaó muairé ir buit fúaghrain an féile ir fearr

A mhic an aóar múnite nar éurraig a máon buí clath
neach caibartach broñtach cúnitach an úmleó do éroirde don
éarab

ir amla bí do muidar an urbean nárl élaóite eail
cailimhar rialimhar fíuñtach párimhinte ó clab go bárl.

Nír feacáim ríre a gcuimñtích an duéar do triall na enám
[Now effaced, but partly legible when the translation was made.]
fíur flatha éarpt ó dúrlar dá díuice ir na toriab an par
ir pñeáim do érlb na teuiréir nar díultais a gcliar don par.

Iy epúag̃ gan me um éleipioé iy caol píoña fíno um lañ
iy a lfbap go labapéach tpeunbearca an deag̃-mapearag̃ iy
ompapach cail

bi bañpa iy peañpa ad tpeucheta iy laocépar na lañ ad énañ
iy pgoéig̃ ap paéaig̃ a gcupgpeada á leipbulla a meabiy don
bair

Iy an miy bpiḡ éoir t-Siúipe ta úpmac na bpiat gan bpión
ipé iy cinde éuig̃ḡir cúppa pille uḡdár a piapap ḡlór
gach cliap eiallm̃ap múnice éig̃ éuḡhat á éliab a póiō
deoḡaid̃ pion gan éiach pa éuñatac aolpum ua biaḡ ḡ ceól

A'Roirbirt Elliot réime iy po aogpac pa leañta an pgeedl
aip bream na bpañd bpiatéida do ceile beiré a gcompa a bpiéoth
pream̃ don ḡreenfúil leupda an maopga buḡh aḡpa pcoḡ
Cpíochna a ngripe a ḡcáolbpipte iy a beultair gan éaint gan
ḡlor.

ḡabaim coimipḡe feniñ leat iy éipḡig̃ lem paitib beoil
go molpait̃ cāoin do éleibcuip̃ da bpeuchainn a máll porḡ beo
aicim ap an deḡm̃ac do ceupad̃ a ḡcpann na ndeor
ḡpabam pḡcaéda iy tpeun ach ap haobpuiḡeall ḡpíno iy oḡ.

Pirrim aip a maiḡoin do paogal leabair búan
a énu beir clú tap ceuda do piép ap ḡac nḡch a ḡclúan
pḡaich gan ḡpúaim le heigpe pḡchō bpeile na ppach na mbúail̃
go pañlaim cpobaire an deḡbepc le tpeun miup a atḡchō a
ḡcúan.

Teip̃o gan éile am béul opt iy éinrim do blaé gan épiúadainn
iy le peape an apbañ tpeunm̃air éá'n deḡm̃ait a ppaḡdal uail̃
bpeat̃ gan éapc nír léig̃ir a ngéipbpuio ap lag na epúag̃
iy nil cíop a níoc na eilḡm̃ ap baentpeac pa pḡp pan n-uaiḡ.

Siub an peap iy úipe ná bpuéō maione ap m̃ipt bpiép
Ná tuile tuinne bpiuig̃ m̃ipa a tuḡdap pa linn go tpiéé
iy buaire a pḡeul pa buéaid̃ tpiáé mupḡlaéap do éling pan éuḡ
iy ma poḡa págiam puiḡpe ma dubrap mo caint a mbpiéig̃.

Iy ap halla bpiḡpañ cléipeac tan deag̃m̃ac naé cláoitc bpipte
pḡaéac ppiḡpaé pḡapḡac a ndaonacht pa ḡcpoiḡe úp-tair̃
da bciḡḡḡ p̃ip cḡ éuḡad̃ pa taopḡ do biḡ ap ppach
M̃ap Éocha bpiōñ a aon porḡ ap éigpe ḡup b'áoir̃ don bpiat̃.

Náp mḡlḡtap tu le héḡion na Rexaibh ta a bpiuḡin le pḡl
iy má éig̃io piub go 'Éipinn beḡ entpepc na paoiḡe leat
peobhe an p̃eappa peiḡpḡoh na bpiag̃de da bíōdh a ngḡap
iy ap ḡall má ḡealtap épiñ ipo ḡaeḡal-tpeib̃ do do pream̃ a leat̃.

'Sé Roibeap̃o puairc aopár-m̃ac éápñir na pánit̃e a ngcfn
go beepúil p̃ionuil paitḡch a ná apup go hoim̃ō m̃ip̃
leabap épiáoiḡ an bláich ḡil ag̃ tal opt o píoḡ na neañ
iy aḡépiḡib̃ p̃ilḡe Páil é iy ñ nap liom mo laoiḡe leat̃.

Iṛ iomḁa buíḁean iṛ cōip ḡlan iṛ eol dom ḡo ḁearḁa éṛom
 iṛ epíoch dá éaobh na Féorach iṛ ḁo rómáile níṛ éáríla liom
 bíora a ḁeigí lla ḁróna iṛ mo ḡloréa ḁo rḡríobad a leabap
 iṛ barr ḡac árḁ ílacha rḡḡraim ḡo leóḡan mac ílíáipe bouṛṛ.

Tomár ua huallaacán cet october 1747.

Áḡur Tomar ua Tuatáil ḁo aiteṛpíob'ṛan
 Ábraon 1860.

TRANSLATION.

“Permit this freedom, O! man of gay and gentle manners, most noble and of best repute, noted for charitable and compassionate deeds, and much beloved of that pearl of goodness. Generosity is intermixed with thy composition, even in thy heart and bones; nor disdain now the tribute which I shall offer in the commodious house of Clonmore, a verse of Irish strain.

“Long have I been studious of thy good fame; distant on the lofty mountains, and having finished my wide excursion, with kindest cordiality was I received by the truly generous and noble man, whose good fame shall never fade. To thee, O! Robert of Clonmore, I decree the Palm of kindest generosity.

“Thou son of the gentle father, whose tender heart never spurned the weak or helpless, still bountiful, and inclined to succour their distress: and such was thy mother, the generous woman of unblemished repute, gifted with wisdom, friendship, and goodness, of extreme gentleness even from her cradle to her grave.

“Nor degenerated she from the virtues of her race, the fair O[rmonde] of generous deeds; the affectionate chieftain, the fine mild-beaming eyes—dear relative she of a truly noble chief of Thurles, and two dukes, and the nobles who dwell at the race; and a branch was she from the worthy stock whose kindred race disclaimed not the Papal authority.

“O! that the gift of learning were mine, and in my hand a fair and slender pen, and a book which should set forth the mighty deeds of this goodly Horseman of best repute; whose limbs were adapted to the dancing and fencing arts, and whose sinewy arm poised the martial lance; and oft on the green would he engage in hurling sport, quick impelling the restless ball to the disputed goal.

“On the fair bank of Suir dwells in joy the generous son of Hospitality, to whom are best known the merits of the Author and Bard. Should the travelling stranger, possessed of good sense and manners, approach thy abode, a splendid apartment was theirs in safety, the choicest of food and wines, and the joys of music.

“O! Robert Elliott of gentlest manners, lamentable through the vale to the white-robed tribe is the sad story, that thy spouse is consigned to earth; the lovely branch of gentlest mind and noble descent, laid in the hollow of the narrow tomb, and the voice of her gentle lips no more.

"I will now claim thy protection, and hearken thou to my strain; fain would I praise thy dear person, if the beams of light enlivened my eyes. I beseech that Son Divine who suffered on the tearful cross, to bestow the joys of a flourishing progeny, wealth, and pleasure on thine only maid.

"I beseech the Virgin to procure for thee length and fulness of days, O! thou man of generous heart, and fame exceeding thousands, wont to relieve every victim of distress. To the learned thou art nobly courteous; more generous of thy store than the milky kine. I would compare thy bounties to the overflowing of the swollen ocean, as it rushes into a harbour.

"Thy character I will not conceal, and gratefully shall I proclaim thy renown—through love of the great Apostle thou art ever inclined to deeds of benevolence. Thou hast never suffered an unjust judgment to consign the weak and wretched to cruel confinement; nor rent nor tribute is yours from the sad widow whose spouse is laid in earth.

"Such is the man whose bounties flow around, copious as the morning dew on the river's fertile bank, or the ocean-like flood descending into the settled lake. Sorrowful through the land shall the sad knell of thy death be heard; and to all I appeal, whether my words are spoken in truth.

"In a church-land villa¹ dwells the good son, stained with no ignoble deed; his abode is the seat of princely hospitality, and soft humanity possesses his heart. Should thousands approach thy dwelling, all may partake of the streams of thy bounty. Generous as Echo, the bestower of his only eye—mayest thou be blest with length of life.

"Fear not the force of the now contending monarchs. Should the land of Erin be invaded, thy welfare will interest every worthy man: thou, who wert wont to free the enthralled wretch from the horrors of confinement; or, if reputed of foreign race, yet thou art by one-half of Irish descent.

"Robert the gay and good is he who collects the worthy around; in his mansion, with kindest cordiality, he gives the wine-inspired feast. May the beneficent hand of the Almighty bless thee from heaven—it is the wish of the Bards of Erin, nor am I ashamed with theirs to mix my lay.

"Many have I known of good repute, far as the sluggish Barrow, and on either side the Nore, yet never among these thine equal. In the house of Idrone [Borris Idrone] my words have been committed to writing, and thus I decree the Palm of worthiness to the noble son of Mary Bowers."

The following Papers were then submitted to the Meeting.

¹ Clonmore Castle—in the barony of Iverk, county of Kilkenny, held under the bishops of Ossory, the mansion of the Elliott family

until within the last thirty years—was roofed, and converted into a residence by the subject of the above poem.